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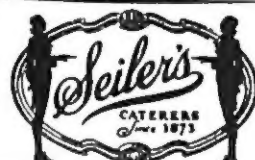
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VOL. 43 AUGUST, 1948 No. 8

RETROSPECT ["Bismarck, Fifty Years After," an article by A. J. Taylor in *The Manchester Guardian* (England), throws light on a phase of history too apt to be forgotten in the press of present day events, but which notwithstanding served to shape current history—ED. CRAFTSMAN.]

Otto von Bismarck was born in 1815 and died on July 30, 1898. At his birth Prussia was the least of the great Powers; when he died Germany already overshadowed Europe. This was not his doing. Increase of population and an unrivalled heavy industry made German greatness inevitable; Bismarck's achievement was to keep this greatness within bounds.

A conservative by origin and by conviction, he hated "the deluge" as much as Metternich. Only his method differed. Metternich resisted the revolution and fell; Bismarck led the German revolution and mastered it. He used the phrases of demagoguery in order to cheat it of results. He claimed to have united Germany; in reality he partitioned Germany with the Habsburgs. He preached the doctrine of military power; in practice he took only the most limited profit from the victories over Austria and France, and gave both Powers another generation of artificial greatness and independence. He instituted universal suffrage in Germany; he manipulated it for the benefit of his own class and, most of all for himself. While he could not prevent the Germans running mad, he lured them into a strait-jacket which did not work loose until twenty years after his fall and was not fully discarded until forty years after his death.

Bismarck was as deceptive in personality as in policy. "The Iron Chancellor" was nervous and highly-strung, given to hysterical weeping and racked with sleeplessness. Despising writers and artists, he ranks with Luther and Goethe as a supreme master of German prose and made every political act a finished performance. He denounced ideas and won success by manipulating them; he preached "blood and iron," and pursued European peace; though a civilian, he always wore military uniform, yet—along of German statesmen—asserted the primacy of politicians over the General Staff.

Educated in Berlin by a sophisticated mother, he took on in adult life the rustic airs of his boorish father and paraded a devotion for the family estates which he had rarely seen in youth. From others he demanded absolute sacrifice to duty; he himself as a young man

deserted his State post for many months in order to pursue an English girl across Europe and, at the end of his life, betrayed State secrets to the press in order to discredit William II, the master who had dismissed him.

A man of deep emotions, he had no friends, only sycophants. He despised his supporters even more than he hated his enemies, and ruined the happiness of the son whom he loved because of an old personal feud with the family into which Herbert wished to marry. He had a secure and perfect relationship only with his wife; their love was mutual, yet he joked about the religion which was their closest tie. He made loyalty to the house of Hohenzollern the mainspring of his politics, yet spoke of both William I and William II with boundless contempt, and said after his fall: "Were it to do over again, I would be a republican and a democrat." With true genius he expressed the contradictions of the German spirit.

Bismarck made his real entry into politics in 1848 and remained all his life a man of the revolutionary year. Social upheaval and international isolation were his two nightmares. Security was the motive of his policy at home and abroad; and everything he did was an insurance against dangers, some of them imaginary.

He became Prime Minister of Prussia in 1862. Within two years, he exposed the sham of the Concert of Europe and imposed his will in Schleswig and Holstein, though this involved the deception of the King, of German national feeling, of Austria—his ostensible ally—and of the Great Powers. Two years later, in 1866, he lured Russia and France into tolerating the overthrow of the balance of power between Prussia and Austria, on which their own security rested. The Battle of Sadova (Koniggratz) made Prussia supreme in Germany; it did not destroy the Habsburg monarchy. Instead Bismarck preserved the Habsburgs, in association with the Magyars, as a barrier against Greater Germany and thus freed Prussia from taking up the German legacy in the Balkans. Similarly in 1870 and 1871, though he isolated France and organized her defeat, he kept victory within bounds; he neither renewed the attempt of Napoleon nor anticipated that of Hitler.

After 1871 Bismarck was the supreme exponent of the balance of power: seeking security for Germany, he gave it to every State in Europe. He would not allow Russia to destroy Austria-Hungary; at the same time he would not support Austrian ambitions in the Balkans. Thanks to Bismarck, the British Empire was never endangered; yet under his patronage France built up an Empire in Africa, and Russia expanded in Central Asia and the Far East. Not only at the Congress of Berlin, but for nineteen years, Bismarck was an honest

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broker of peace; and his system of alliances compelled every Power, whatever its will, to follow a peaceful course.

Within Germany, too, Bismarck aimed at a balance. With Liberal aid he forced concessions from the Junkers, then reined in the Liberals with Junker support. He first tamed the Roman Catholics by evoking nationalist frenzy, then used the Catholic Centre as a brake on radical nationalism. Restraining German nationalism was not as easy as restraining foreign Powers. Bismarck's Reich was held together by Junkers who cared nothing for Germany; it treated as enemies the Roman Catholics and the Socialists, who between them represented the German masses. A national State which excluded eight million Germans and a system of universal suffrage which operated against the mass-parties was a political conjuring trick which even Bismarck could not sustain indefinitely. In 1890 he confessed defeat, and William II dismissed him.

Similarly in economic affairs, Bismarck ended in

contradiction. He wished to preserve an agricultural Germany of peasants and Junker estates; for the sake of German power, he had to develop German heavy industry, to the ruin of German conservatism, and thus promoted the growth of an urban working-class. Bismarck feared Nationalism and Socialism; partly by resisting them, partly by compromising with them, he both postponed their victory and made it inevitable.

Bismarck's failure was the failure of conservatism in an age of upheaval. Germany was on the march to world power, and Bismarck could only retard her advance. Nevertheless, no other man could have achieved even his limited and temporary success. The world owes what has been good in the Germany of the last fifty years to Bismarck's policy. In the words of Goethe, "In der Begrenzung zeigst sich der Meister"; his greatness lay in his restraint. The history of modern Europe can be written in terms of three Titans: Napoleon, Bismarck, and Lenin. Of these three men of superlative political genius, Bismarck probably did least harm.

THE AMERICAN RITE

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Every Mason ought fully to understand the Rite of Masonry to which he owes his allegiance. As Rites differ in different countries, it is especially necessary that the Mason from the United States fully know his own system when he travels in other countries.

The common classification of "York" and "Scottish" Rites is inaccurate and misleading. "York" Masonry did not originate in York, England, nor did the Scottish Rite begin in Scotland.

Too well known to need elaboration here, in may be mentioned for the benefit of those new in Freemasonry that the term "York" as applied to Masonry, stems from the "York Legend" or "Edwin Legend" of which the first trace is in a verse in the oldest known Masonic document—the Regius Poem, otherwise known as the Halliwell manuscript. This quaint old document, to be seen in the British Museum, is doggerel verse in old Chaucerian English, almost unreadable as to spelling and obsolete words, but of course completely translated by scholars.

The legend (that a General Assembly of Masons took place in York, in the year 926, by order of the King) is found in several subsequent manuscripts of the Craft. It was seized upon by early and uncritical historians who made much of it, elaborated on it, and built high upon it. Came a more critical era and modern historians who have so torn the old story to shreds that to many they have left little more than myth in its place.

Whatever the truth of the tale, however, "York" came into Masonry at least as honestly as the cherry tree came into contemporary tales of Washington. And York Rite and Ancient York Masonry and similar combinations of words perpetuate the old tradition to this day.

Freemasonry begins for any selected candidate in the United States in a Symbolic Lodge, which is a part of one of forty-nine Grand Lodges—one for each State in the Union, and the District of Columbia.

These forty-nine Grand Lodges are the supreme Masonic authorities within their territorial jurisdictions.

From the Symbolic—often called Blue—Lodge, a Mason may apply for additional Masonic light to four universally recognized Masonic systems: Royal Arch Masonry; Cryptic Masonry; Knight Templarism; the Ancient Accepted Scottish Rite.

To none of these may any one apply who is not a member in good standing in a Symbolic Lodge.

In none of these may any Mason remain in good standing in a Symbolic Lodge.

Master Masons may apply directly to the Scottish Rite, and to Chapters of the Capitular Rite (Royal Arch Masonry). Councils of the Cryptic Rite and Commanderies of Knight Templars do not accept petitions from Master Masons who are not also Companions of Royal Arch Chapters.

The degrees in the several Rites are:

In the Symbolic Lodge—
Entered Apprentice
Fellow Craft
Master Mason.

In Chapters of the Royal Arch—
Mark Master
Past Master
Most Excellent Master
Holy Royal Arch

In Councils of the Cryptic Rite—
Royal Master

Select Master

Super-Excellent Master (is conferred in some Councils as an additional honorary degree)

In Commanderies of Knights Templar—

Knight of the Red Cross

Knight of the Malta

Knight Templar, or, Order of the Temple.

There are two Supreme Councils of the Ancient Accepted Scottish Rite of Freemasonry; that of the Southern Jurisdiction, "Mother Council of the World," which has jurisdiction in thirty-three States of the Union and the District of Columbia; and the Northern Jurisdiction, which has jurisdiction in fifteen States of the Union.

In the Scottish Rite, the degrees from the 4th to 14th inclusive form the Lodge of Perfection in both the Northern and the Southern Jurisdictions; in the Northern Jurisdiction the 15th and 16th degrees form the Council of Princes of Jerusalem; the 17th and 18th degrees form the Chapter of Rose Croix; and the degrees from the 19th to the 32nd inclusive form the Consistory.

In the Southern Jurisdiction there is an order, decoration, or honor entitled Knight Commander of the Court of Honor, given only by the Supreme Council. From the ranks of the holders of this honor, usually, are chosen those who are to receive the thirty-third and last degree. The Northern Supreme Council does not have the Knight Commander of the Court of Honor but confers its thirty-third and last degree directly on thirty-second degree Masons of the Rite who have been elected by the Supreme Council.

No Mason may petition for Knight Commander of the Court of Honor, or for the thirty-third degree. These are conferred only by the respective Supreme Councils and of their own will.

All Symbolic Lodges are holden under the Grand Lodges of their respective State (and the District of Columbia).

All Chapters of Royal Arch Masonry are holden under the Grand Chapters of their respective State (and the District of Columbia). Most (not all) Grand Chapters in turn are members of the General Grand Chapter of Royal Arch Masons for the United States of America, which body, however, has "no power of discipline, admonition, censure or instruction over the Grand Chapters, nor any legislative powers whatever not specially granted by its Constitution" (Mackey).

Council of Royal and Select Masters are holden under Grand Councils of Royal and Select Masters of their respective State (and the District of Columbia) except in Virginia and West Virginia, which have no Grand Councils. Most (not all) Grand Councils in turn are members of the General Grand Council of Cryptic Masonry.

All Commanderies of Knights Templar are holden under Grand Commanderies of Knights Templar of their respective States (and the District of Columbia). All Grand Commanderies, in turn, form the Grand Encampment of the United States, presided over by the Grand Master of Knights Templar.

There never has been a General Grand Lodge of the United States. Such a body was several times proposed during the early history of Freemasonry in the United States—first with the hope of having General George Washington as the first General Grand Master. He declined the honor, and all subsequent attempts to form such a body were as abortive as the first. The proposal has not been seriously advanced since the outbreak of the war between the States. Grand Lodges are of one mind that such a body would be disastrous to Masonic unity and all Grand Lodges are rightfully and wisely protective of the many advantages of independent sovereignty.

There are many so-called "side orders" of Masonry in the United States, of which the most popular are the Shrine—"Ancient Arabic Order, Nobles of the Mystic Shrine"; the Grotto—"Mystic Order Veiled Prophets of the Enchanted Realm." The order of the Eastern Star is for wives, daughters, sisters and mothers of Masons, and also for Masons.

Whole Masonry is required of members of the first two, and Masonic connections required of the ladies of the Eastern Star, these are not Masonic orders, or a part of the American Rite; they are orders predicated upon Masonic membership, just as are Masonic Clubs and the National League of Masonic Clubs.

In very early days in this country travel was slow, difficult, and expensive and Masons were comparatively few. With the increase of travel due to railroads and steamships, Masons often sojourned for periods of time in other localities than their homes. All Lodges, of course, welcome visiting brethren, but brethren do not like for extended periods to seek continuing hospitality. Brethren also have in a large degree a loyalty to the Mother Lodge which often stands in the way of their taking a dimit to join a more convenient Lodge.

These ideas resulted in the formation of Masonic Clubs, in which brethren meet and discuss their affairs. They often engage in charitable and/or educational activities and promote friendships, without severing the ties which bind them to their Mother Lodges.

Shortly after the beginning of the century several clubs in New York formed themselves into a league, and the National League of Masonic Clubs is now what its name implies, a national organization of many Masonic Clubs the country over.

A natural misunderstanding often arises in the minds of newly made brethren as to what he has heard named as "the higher degrees" of Masonry.

It is an American characteristic to admire that which is of greatest size. Men boast of the highest building, the highest lake, the largest town, the richest country, the finest forest, the greatest area, satisfied that whatever can be described by a superlative is, therefore, *prima facie* excellent. The mental habit continued in unformed Masonic thinking, so that the several degrees in the Scottish Rite and the Chapter, Council and Commandery, necessarily coming after the Symbolic degrees, are usually thought of in terms of being above, higher, and, therefore, greater.

It is undeniable that the thirty-second degree has a larger number as its designation than the third degree, but it may also be argued that a line thirty-two feet long is no "higher" than one three feet long.

The additional degrees to be sought in Freemasonry can be a most ennobling experience. They extend the Masonic story, increase the Masonic teaching, add to the Masonic philosophy.

But, compare to citizenship. An American by birth is a citizen of this country. He may also become a lawyer, be chosen as a judge, serve with distinction, finally be nominated for the Supreme Court and confirmed by the Senate—but the deserved honor makes him *no more* a citizen than he was by birth and upbringing.

The President of the United States is the "First Citizen" but *as a citizen* has no more right, power, privilege or honor than his humblest neighbor.

The additional degrees and Rites of Masonry all of which form the American Rite, can make their fortunate possessors *better Masons* than they might have been without these experiences and additional teachings.

But none of them can make a good man *more* a Mason than he was when he was raised to the Sublime Degree.

By a mutual and wise agreement between the four concordant orders of Masonry in the United States, which, with the Grand Lodges of Symbolic Masonry in the United States form the American Rite, all are recognized as primarily dependent upon Symbolic Masonry for their existence. He who dimit from his Symbolic Lodge, not to reaffiliate with another, thereby severs his connection with Chapter, Council, Commandery and Consistory. He who is suspended or expelled from Symbolic Masonry likewise stands to lose his membership in all the bodies of Masonry, all of which demand, as a necessity for membership therein, that members be in good standing in a Symbolic Lodge.

It is to be noted that there is a distinction between dimission (voluntary withdrawal) and expulsion (Masonic death) and suspension, often phrased "Dropped for non-payment of dues."

The suspended brother is still a member, although denied the instant exercise of his rights and privileges as such. By proper procedure he may be reinstated.

As a general rule, it may be said that the brother who is suspended from his Symbolic Lodge is also considered suspended from the concordant bodies which demand of their members good standing in a Symbolic Lodge. But such suspension may be subject to review. Sovereign Grand Commander Melvin M. Johnson, of the Northern Supreme Council, Ancient Accepted Scottish Rite, states:

"The Ancient Accepted Scottish Rite holds that such suspension or expulsion by a Symbolic Lodge does not become effective (in the Scottish Rite) unless such suspension or expulsion is found to have been lawfully inflicted, upon which question the brother in case has the right to be heard before the proper tribunal of the Ancient Accepted Scottish Rite."

As every Master Mason who visits in another Jurisdiction than his own soon discovers, the rituals of no two Grand Lodges are alike. They all tell the same story, are founded on the same legends, have the same philosophy, teach the same truths, but they do this with differing arrangements of sequence and of words.

Nevertheless, the ritual of Freemasonry is the basic rock on which all the Masonic rituals of all the several bodies of Freemasonry are built, or from which they departed on a voyage to secure for themselves a new ritual.

Symbolic Masonry is the heart and soul of *all* Masonry, and the wiser a Mason becomes in any of the concordant bodies, the longer he lives and learns within them, the more convinced is he of the primacy of that which is given the initiate when he is raised to the Sublime Degree.

It is because of these facts that there is one Freemasonry in this country, not five; there are four recognized, desirable and admirable branches of the universal Masonic tree, but the trunk and the roots thereof are Symbolic Masonry, to which all Masons of whatever affiliation or degree must belong.

A LODGE IS BORN

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When a man desires to become a Master Mason he asks a friend for a petition, secures two or more signers to the document, and, in the course of time, is investigated, and may be elected, after which he receives the degree of Freemasonry. He thus becomes a member of a lodge; how that lodge came to be he probably does not know, and, curiously enough, he may ask a dozen of his new brethren before he finds one sufficiently well informed to tell him!

Lodges in America came into being now (and for many years past), as a result of a petition, signed by seven or more brethren (some Grand Lodges require more, some less, but all believe at least seven are neces-

sary) who pray the Grand Master to give them a dispensation to form a new lodge: in most Jurisdictions this prayer will be accompanied by a certificate from a neighboring lodge (anciently *three* sponsoring lodges were required) setting forth the belief of the sponsoring lodge that the Master Masons thus petitioning are true Masons in good standing and worthy of the honor they seek.

A sponsoring lodge is not always demanded: in early days in this country a number of brethren, foregathering in some new outpost during the spread of civilization across the country, if first in their field, would have had no neighboring lodge to whom to go for sponsor-

ship. They had then to satisfy the Grand Master of whom they asked a dispensation (usually the Grand Master of the nearest State to their location, or the Grand Master of the Grand Lodge to whom the larger number of petitioning brethren owed allegiance) in other ways that they were worthy brethren.

The Grand Master who issues a dispensation for a new lodge naturally satisfies himself of several conditions: Is there a need for a new lodge in this particular locality? With what other lodges will the new organization, if formed, come into competition for petitions? Is the locality in which the new lodge is to be one which will grow and thrive, so that the lodge will fulfill its function? Will any material damage be done existing lodges from which the petitioners come? Are the brethren of such knowledge, standing, character, as to offer substantial hope for the success of the new lodge?

When the Grand Master issues the dispensation, the lodge comes into existence only as a lodge U.D.—under dispensation. It is wholly a creature of the Grand Master, has no right of representation in the Grand Lodge, and its work is limited to conferring the degrees. The Grand Master may recall his dispensation at any time.

But if he does not, the lodge U.D. asks the Grand Lodge for a Charter. If the Grand Lodge is satisfied that the lodge U.D. has conformed to all Masonic requirements, and that the brethren have good and sufficient reasons for forming the new lodge, it grants a charter, which is then issued under seal of the Grand Lodge and signed by the Grand Master and Grand Secretary and perhaps other officers of Grand Lodge.

The new lodge, however, has not yet been born. It has now the *right* of coming into being, but its actual birth depends upon its being legally consecrated, dedicated and constituted either by the Grand Master and those whom he calls to his assistance, or some brethren deputized by the Grand Master to perform this ceremony. In general, this formal occasion is one of such solemnity, importance, dignity, sacredness, and infrequency that Grand Masters prefer to officiate if possible.

The word "lodge" has three meanings in common Masonic usage; it is, first, the place where Masons assemble, hold meetings, confer degrees; the very use of the word goes back to the English "lodge," meaning small house, such as workmen on a Cathedral erected for their meeting, eating, and sometimes, sleeping. In modern parlance this word is usually "lodge-room."

In the second and commonest meaning of the word, a lodge is the Master, Wardens, other officers and brethren who form an organization chartered by a Grand Lodge. It may be a deathless organization—the members die, but the lodge continues to exist, with its own name, traditions, functions, character.

The third meaning of the word is that of a piece of furniture, which is used in the consecration, dedication and constitution of a new lodge; it is usually a box, covered with a white cloth, set upon a table in the hall in which the new lodge is to be born, usually between the Altar and the East. It may be almost any object, suitable to the occasion, and approved by the

Grand Master or Grand Lodge. In Pennsylvania a floor cloth may be used. What is important in the ceremonies of consecration, dedication and constitution is that there be some object upon which attention can be concentrated, an actual material thing by means of which the brethren assembled may visualize the wholly imponderable, invisible and spiritual entity which is actually the lodge.

The dictionary defines "dedicate" as: "To set aside solemnly for some sacred purpose"; "consecrate" is defined: "To set aside as sacred—dedicate to sacred uses with appropriate ceremonies." Dedication and consecration, then, seem to be synonyms. But Masonically they are quite different. Lodges are "erected" to God, but "dedicated" to the Holy Sts. John. Here "erected" can be considered almost as in its literal sense; a church and its spire are *erected* towards heaven, but the church is consecrated to worship of God.

Masonically, dedication is to our patron saints; consecration is to the Great Architect and to the high and holy purposes of Masonry.

Both consecration and dedication are old ceremonies: long before any Masonry existed as we know it, ancient peoples both dedicated and consecrated. In the Great Light, among many references are: "So the King and the children of Israel dedicated the house of the Lord" (I Kings). "They shall offer their offering, each prince on his day for the dedicating of the altar," and "This was the dedication of the altar, after that it was anointed" (Numbers). Nehemiah speaks of "the dedication of the wall of Jerusalem . . . to keep the dedication with gladness, both with thanksgiving and with singing, with cymbals, psalteries and with harps." Joshua has "all the silver, and gold, and vessels of brass and iron are consecrated unto the Lord" and II Chronicles records "And the consecrated things were six hundred oxen and three thousand sheep," etc.

The formation of a new lodge with formal ceremony is also old. The "Postscript" to *Anderson's Constitution* of 1723 (page 71, the original edition) is entitled: "Here follows the Manner of constituting a NEW LODGE, as practis'd by his Grace the Duke of Wharton, the present Right Worshipful GRAND MASTER, according to the ancient Usages of Masons."

The ceremony then set forth is but a framework on which more modern services are hung. The Grand Master asks the Deputy if he has found the brethren to be formed into the new lodge to be "well-skilled in the noble science and the royal art." Answering in the affirmative the Deputy presents the brother who is to be the first Master of the new lodge. The Grand Master, first asking the unanimous consent of all the brethren, then says: "I constitute and form these good brethren into a new lodge and appoint you the first Master of it, not doubting your capacity and care to preserve the cement of this lodge." Anderson then adds that this is followed "by some other expressions that are proper and usual on that occasion but not proper to be written."

The Deputy Master then "rehearses" the Charges of

a Master; the new Master signifies his assent to them; the Grand Master installs the Master; the Master presents his Wardens; they are charged and installed; the brethren congratulate the new officers and then:

"And this Lodge, being thus completely constituted, shall be regifter'd in the Grand-Master's book, and by his Order notify'd to the other Lodges."

William Preston gives a more elaborate ceremony in his "Illustrations of Masonry" (published 1778). In his ceremony Anderson included no prayer, no consecration, no dedication. Preston includes both constitution and consecration. His ceremony uses a piece of furniture as "the lodge" and his brethren "scatter incense upon it," but there is no mention made of dedication (as apart from consecration) nor do corn, wine and oil appear.

Modern ceremonies have all that Anderson and Preston set forth and much besides; through the years, with an increasing knowledge of what it means to create a new lodge, and a growing feeling of reverence for the spiritual, ethical and moral teachings of Freemasonry as a potent influence for good in the body politic, the ceremony has been elaborated to its present forms. While these are not uniform in all Grand Jurisdictions, the practice is generally the same in essentials.

These include the physical presence of the Volume of the Sacred Law, the Square and Compasses, the Book of Constitutions. The lodge (piece of furniture) is illuminated by its own three lesser lights, and near it are vessels of corn, wine and oil.

The Grand Master approves the records of the lodge (body of men) U.D.; the new Charter is read; the Grand Master presents the new Master and the new officers to the brethren and asks their renewed expression of approbation of their choice; receiving it, he and his officers assemble about the lodge (piece of furniture). The Grand Chaplain offers a prayer. The corn, wine and oil are separately poured upon the lodge (piece of furniture) by the Deputy Grand Master, the Senior and Junior Grand Wardens, with appropriate words accompanying the acts. The Chaplain offers a prayer of consecration. The Grand Master dedicates the new lodge to the holy Sts. John, and finally, in some such words as follows, the Grand Master constitutes the lodge:

"In the name of the Grand Lodge of Free and Accepted Masons of (State) I now constitute and form you, my beloved brethren, into a regular lodge of Free and Accepted Masons. From henceforth I empower you to meet as a regular lodge, constituted in conformity to the rites of our Order and the charges of our ancient and honorable fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all things."

This is followed by the installation of the new officers, usually much like the Prestonian ceremony.

Corn, wine and oil as sacrifices are also old. Masonic scholar H. L. Haywood wrote: "Among all primitive peoples the gods were supposed to have need of food:

from that idea arose the custom of placing gifts on the altar, a custom as universal as it was ancient. The nature of the gifts was determined, usually, by the occupation of a people; the shepherds, for example, offered a sheep or a lamb, while agricultural peoples appropriately gave fruits or grain. This explains why it was that the Greeks and Romans, in their early periods, so often brought to their altars gifts of corn, oil and wine.

"The same people also were accustomed to offer similar gifts to the gods when they undertook the erection of a building. Thinking to appease the gods for taking possession of the soil they would place fruits and grains in the bottom of the foundation pits. In his mythical history of the building of Rome, Ovid writes: 'a pit is dug down to the firm clay, fruits of the earth are thrown to the bottom, and a sample of earth of the adjacent soil. The pit is filled with the earth, and when filled an altar is placed over it, etc.'"

According to Mackey there was a distinction among the Jews between consecration and dedication. Sacred things were both consecrated and dedicated; profane things, such as private dwelling-houses, were only dedicated. Dedication was a less sacred ceremony than consecration. In the early ages all Christians consecrated their churches to the worship of God, but dedicated them to, or placed them under, the especial patronage of some particular saint. Masonry consecrates lodges (in one old phrase) "to the honor of God's glory," but dedicates them to the patrons of our Order.

That consecration and dedication of a lodge came into use after constitution, as applied to a lodge, is not surprising. Pre-Grand Lodge Freemasonry—operative Freemasonry—was not an organization primarily concerned with ethics, philosophy or religion. Early manuscripts show early Masons as God-fearing men, but their operative craft was no more concerned with matters of the spirit than any trade union—which may be wholly composed of God-fearing men—is today.

The meaning of the word "speculative" is sufficient reason for the late coming of dedication and consecration—speculative means theoretical, purely scientific; that which is pursued for the sake of knowledge as knowledge, and not with knowledge as concerned with practice. Speculative Masonry came *after* operative Masonry—the speculative doctrines and teaching which brought dedication and consecration to the birth of a new lodge—but it took time.

Different climates, people, latitudes, ages and a thousand and one other causes have resulted in differences in the ceremonies of bringing a new lodge into existence, just as they have changed and modified rituals, until now no two Grand Jurisdictions are alike. But if the forms and the words are different, the substance is the same, and every lodge in the nation (except the few old "time immemorial" lodges which began without Charters) has been born with some such form and ceremony, some such solemnity and due honor paid to the ancient beliefs and customs of the Ancient Craft.

CAN FREEMASONRY HELP MODERN PROBLEMS?

By V.W. BRO. REV. J. D. NORTHEY, B.A., B.D., P.G. *Chaplain.*

Our subject is in the form of a question which implies a search for light. With two world wars and a devastating depression within the last 30 years, there is no gainsaying the fact that, to not a few people, the lights of reason and love have failed, and so they feel that the only way out of our midnight madness is to let instinct have free play until a better day dawns. If we all followed that example, confusion would become more confounded, and the last state would be worse than the first. Such pessimism is the product of disillusioned selfishness and social despair.

As Freemasons, we know that light is not self-generated, but is transmitted by us from a source within, and yet without us. God is the Fountain Light of all our day and the Master Light of all our seeing. In His light we see light and transmit it to others by a reverent trust, which is called forth from the light of every candidate at his initiation. As we proceed in the discipline of our Craft, we are taught the value and meaning of the three emblematical lights of Freemasonry—the V.S.L., the S. and C. A study of the liberal arts and sciences gives us insight into the marvels of nature and the operations of the mind of man.

The perspective of Freemasonry is not bounded by the grave, because it teaches us to see ourselves, and the inevitability of death over against a rational belief in the immortality of the soul.

In view of Freemasonry's effort to see life as a rounded whole—as well as to study it in sections—we feel that we can give an emphatic "Yes!" to the question which has been posted for us.

This is not to affirm that any solutions we have to offer for modern problems are foolproof in their application or automatically satisfying in their operation. The human element is an incalculable factor in all forms of thought and life. We only see in part, hence, only know in part; and so, with the best will in the world, we shall find that not a little confusion is caused by our varying degrees of insight and understanding, not to mention inherited tendencies to evil and faulty forms of social environment. There is a sense in which, with each generation, life begins anew. However, we do not begin in a vacuum, but with a long racial past and real social present.

As a demonstration is worth more than a lengthy explanation, I propose to take four modern problems—they are also ancient problems, because they rise from man's failure to adjust himself to God, to his neighbor, and to himself, and show how the teaching of Freemasonry suggests, if it does not state, their appropriate solutions.

The trouble-centers in our contemporary life are—

(1) The clash of national sovereignties. (2) The class war. (3) Moral indifference. (4) Failure to find the fulfilment of life.

Their respective problems are—(i) The problem of peace. (ii) The problem of social justice. (iii) The problem of ethical standards. (iv) The problem of personality.

We shall consider each of these in turn. One's cable tow restricts one's observations on these matters.

(1) The clash of national sovereignties—the problem of peace. The causes of world war are racial pride, national ambitions, and the desire to dominate and exploit others. For example, we have conceptions such as the master race, the chosen people, and the pioneers of the "new order." They are supported by beliefs that give a basis for a common or community life, such as blood and soil; glory of the Roman Empire; the dignity of man, and the usefulness of man. In the great reaction against capitalism, and in the search for a common bond in community life, these beliefs have been acted upon.

Among the methods by which it is proposed to implement the ideal of community life we find the totalitarian state, the omniscient state—that which is responsible for man's life in all of its departments: the non-moral state—that which is above all morality and is a law unto itself. We are familiar with these problems, which are being fought again throughout the battlefields of the world. But we must remind ourselves that world peace is like individual happiness—it is the result of right living according to God's will, revealed in the nature of man and the constitution of the world.

Freemasonry postulates as its main belief the Fatherhood of God. It uses it in the twofold sense that we live and move and have our being in God, Who is the source of all life, and that He is a personal presence, with whom we can have spiritual relationships. The idea of "fatherhood" takes us back to the old idea of blood relationship, but now it is more often used to stress the spiritual side of life. In our ritual the level reminds us that we are all sprung from the same stock, are partakers of the same nature, and sharers in the same hope. The spiritual completion of the fatherhood of God is the basic belief of Freemasons, and it is on that belief that we build our fraternity, that we seek to establish the brotherhood of man, which implies love and assistance.

If world peace is to be realized, it must be based on the will of God, which is the central idea of the fatherhood of God, and we must view human nature as a great family in the making. That is a simple ideal, and it is the most suggestive. In terms of political theory and social practice it is the commonwealth idea, in which all men have the opportunity to develop their gifts and graces for the common good. However, when we stress the wider aspects of life, we must be careful not to miss the significance of nations which, like individuals, have providential roles to perform in life. As we study the development of culture, we realize that the Hebrew people had the distinct vocation of leading the world in

religion and morals; the Greeks in science and philosophy; and the Romans in law and organization. I repeat that we must be careful when we stress the fatherhood of God and the family ideal of life, that we are not lost in colorless cosmopolitanism. I fear that there is the likelihood of that danger arising.

While we ought to strive towards the family ideal, the commonwealth conception, as Masons in our Lodges, we should not prepare blueprints or indicate the shape of things to come. Our Constitution forbids politics. In a world of real peace, States will not lose their sovereignty, but they will be limited under a plan to serve the world as a whole. Particular nations must learn to look to the needs of humanity and to work with that end in view.

(2) The class war of the problem of social justice. Forms of social organization and methods of earning our living influence our outlook upon life, and so have a reflex action on society. Feudalism has been superseded by capitalism, and so the medieval virtues of chivalry and honor have given way to an aggressive individualism, and the acceptance of money standards as signs of success in life. The growth of cities, the owning of capital, and the control of finance have given great power to a few people in each nation. The acquisitive instinct has made a sick society. The rise and development of trades unionism and other workers' movements indicate that the workers feel that they must come closer together in order to make their collective bargaining power more effective. There is no need for me to remind you that, under the doctrine of laissez-faire, it was thought that social harmony would be achieved if every man sought what was good in his own eyes. After experimenting with this ideal for a few centuries, we find that society is riddled with divisions, and so we have class war between those who own our direct business enterprises and those who are employed by them.

Social justice is only possible when we place personal relationships and spiritual values before property and the values of the market place. I have read many books on economics and sociology, but I do not know of any piece of literature containing more consecrated wisdom on the question of social justice and security than the section of the V.S.L. which reads: "Seek ye first the kingdom of God and His righteousness, and all of these things will be added unto you." That means that social justice and all-round security are the outcome of right living, and it is only when we learn to meet one another on the level and part on the square that there is any hope of having real social harmony. Real living is meeting and sharing our experiences; but what is happening in the workaday world? We find with the advent of the joint stock company and other organizations of a similar kind, that industry tends to become less and less personal. The personal contact is lost, and we feel that we are working for, instead of with, men for a common end. In Freemasonry we are taught that men are not esteemed on account of their worldly substance, the implication being that they are valued for the quality of their lives. Are we prepared to put first things first

in the workaday world? That is our Masonic teaching, and it is the only way to achieve social justice.

(3) Moral indifference—the problem of ethical standards. The teaching of the non-moral and secular State, and the dominance of the profit motive in industry, together with the decline in responsible family life and directed domestic influence, have produced an air of moral indifference in the modern world. Hence an idea that is canvassed today is that morality is just a social convention. As such, it has no absolute quality about it; it is relative to the society of which we are members. It can be expressed in this way: "When in Rome, do as the Romans do," or "Melbourne manners are different from Sydney standards," so "suit yourself, do as you like!" We find that people are not so badly immoral, but they are what is technically termed "amoral." They do not raise the question of right or wrong in their common relationships. They do not ask, "What ought I to do, and why?" They just follow convention or inclination.

Freemasonry is very emphatic that ethical standards are not arbitrary rules, like certain municipal regulations. Ethical standards are part of a moral order which, in turn, is part of religion and a form of the life of God. Freemasonry is a system of morality, not a religion, but its source and sanctions are in religion. There is no need for me to debate that aspect. We all begin Freemasonry on our knees, and the sacred symbol appears in all our temples. We seek to create an atmosphere of religion, because that permits the tree of morality to bear its best fruit. We are told that a Mason must not be a stupid atheist, and that he must believe in the moral order, which plays a vital part in the constitution of the universe, just the same as the laws of nature, although they operate upon a lower plane. I do not think that any one of us would contend that the laws of nature are purely arbitrary! It would, indeed, be a sad world if they were. If water boiled at one temperature today and at a different temperature tomorrow, the result would be chaos. It is because we have law and order in the world that we can not only review the past, but also forecast the future. The fact that nature is dependable is the basis of science and reason. When we come to the moral plane of our experience we find that the moral principles are not arbitrary. Truth, justice, honor, fair play, and so on are moral principles that are part of the constitution of human life. The laws of nature have been described as "the personal habits of God." Adopting that analogy, we find that the moral laws are the principles of the character of God. We are told that Freemasonry is founded on the purest principles of piety and virtue, and we are exhorted to practice every moral and social virtue. One of the main functions of Freemasonry in England and other parts of the world in the eighteenth century was to counteract the moral indifference of that period. Freemasons, by the application of the rule of rectitude, can make a real contribution towards the present problem of moral indifference.

(4) The failure of the fulfilment of life—the prob-

lem of personality. Not a little of the political disorder, social unrest, moral delinquency and mental distress of our century is due to the fact that we have so many frustrated lives, divided selves, and so many people giving way to self-pity, which is a form of soul poisoning. The people we meet from day to day reflect this modern mood. We hear it said: "I own houses, but I have not a home," or "There are very few people whom one can trust," or "I have not had a real chance in life," or "Nothing seems to go right for me." Such statements are sad commentaries on our contemporary life. With the wonderful advances we have made in applied science and improved technology, there has not been a corresponding spiritual growth and moral development.

What has Freemasonry to say in relation to the fulfilment of life? Freemasonry is psychologically sound and morally right in insisting upon a profession of faith in the living God by all who seek to share in its mysteries. Faith is more than belief, more than an intellectual claim. It is a personal trust to be fulfilled in loyalty and in fidelity to Him Who gave us birth and being. The great thing about our lives is the quality of our self-consciousness, by reason of which we can overcome the world. Our advance in life and our development in culture have been partly due to the fact that we have been slowly entering into an increasing dominion. Our self-consciousness permits us to go beyond ourselves, and to interest ourselves in one another, and in God and His world-purpose. Here it is that Freemasonry puts us on the way of finding the real fulfilment of life. It insists upon each one of us starting our Masonic career by building up a moral character on the foundation of faith in the living God. We live by faith. The choice of those in whom we can put our faith is limited to three—we can trust God, we can trust

a brother man, or we can trust ourselves. The more selfconscious we are, the harder it can be for us to find the fulfilment of life. Personality is a paradox; we only find our real selves by losing ourselves in the lives of others, particularly in God. Freemasonry also teaches us that faith functions through fellowship, and that love expresses itself in charity. We are taught to be practical; we know that it is by a mutual sharing of what we are and what we have that life will be fulfilled for others as well as for ourselves.

Freemasonry rightly understood, and its teaching faithfully followed, will not only help us to become better citizens ourselves, but will also enable us to bring light and hope to darkened minds and depressed hearts. Indeed, it is enjoined upon us in one of our charges that "to improve the morals and correct the manners of men in society must be our constant care."

Two things may deter us from responding to this exhortation—the knowledge that, generally speaking, people do not want to be improved in manners and morals, and that, with the growing complexity of life and so much confused counsel even among experts, individual effort seems presumptuous, and its results negligible. But, who knows? A word in season, a kind act when the occasion demands, and a consistent example daily given may release such light and power as to save a soul from despair, and assist a life to grow in usefulness. Be that as it may, we are all builders, expected to play a worthy part in building a temple not made with hands. It is our privilege to keep the plant of T.G.A.U. always in mind, to work with the specified materials, and to put the best we know into each day's work, so that we may share in the exhilarating joy of achievement.—*New South Wales Freemason.*



ACCIDENT

The Earl of Donoughmore, Past Grand Warden of the United Grand Lodge of England; Grand Master of the Grand Lodge of Ireland, and Grand Commander of the Supreme Council, 33°, Ancient Accepted Rite of England and Wales, suffered a fracture of the thigh bone of the left leg in a collision between his car and an army truck recently.

A highly revered and an outstanding person in Freemasonry, both in England and Ireland, and prominent in civic matters, the Earl of Donoughmore has been greatly inconvenienced for some time with partial paralysis of his lower limbs. Now in his 74th year, the Earl is the

senior trustee of the Royal Masonic Institution for Girls and has taken a great interest in the institution despite his many other Masonic duties.

A late report states that he is making splendid progress toward recovery following an operation performed immediately after the accident.

GROTTO ROOM

John R. Hellinger of Atlantic City, N. J., Grand Monarch of the Mystic Order of Veiled Prophets of the Enchanted Realm, visited Washington, D. C., recently, to attend the meeting at the George Washington Masonic National Memorial and at the same time,

to dedicate the Grotto Archive Room located in the Memorial.

The dedication ceremonies were held with the entire line of Supreme Council Officers of the Grotto in attendance. The ceremonies were well attended by a large number of out-of-town guests and members from the District of Columbia, and their ladies. Past Grand Monarch Joseph B. Sieber of Akron, Ohio, was Master of Ceremonies for the occasion. The dedication speech was delivered by Grand Monarch John R. Hollinger, and the room was accepted by Dr. Elmer R. Arn, President, on behalf of the George Washington Masonic National Memorial Association. Former Governor and now

Junior Senator of Ohio, John W. Bricker, 33°, a member of Akhbar Grotto of Columbus, Ohio, was the feature speaker of the day.

The room covers an area of 2,100 square feet and, when completed, will house the archives of the Order, as well as a fez of each Grotto in the Realm. The walls and alcoves provide space for the display of pictures and photographs pertaining to the Order. The Grotto colors, Persian blue and orange, are carried out in the floor and in the decoration of the room.

FESTIVAL FOR "OLD PEOPLE"

The 106th Annual Festival of the "Old People" was held on February 25, 1948, in London, England. The grand total of contributions announced was over £97,546, or about \$390,184 in United States money. The President of the Festival was the Rt. Hon. Lord Methuen, Provincial Grand Master of the Province of Wiltshire. One of the smallest Masonic Provinces, it has only 22 Lodges. They gave an average of over £800 each, or about \$3,200.

99 YEARS OLD

Oliver H. Owings, Darlington, Missouri, celebrated his 99th birthday at his home, January 21, 1948, a Mason for 73 years. He joined the Masonic Fraternity in old Mount Pleasant Lodge No. 109, Mt. Pleasant, Mo., which is now Stanberry Lodge No. 109, Stanberry, Mo. He assisted in organizing other Masonic Lodges, among them Jacoby Lodge No. 447, Darlington, Mo., named for his wife's father. On his 98th birthday Mr. Owings opened and closed his Lodge on all three degrees in splendid form. He was unable to attend his Lodge on his 99th birthday, so the brethren took the Charter to his home where he autographed it as the last of the living charter members of the Lodge.

GRAND LODGE OF CALIFORNIA

William B. Ogden, Past Grand Master of the Grand Lodge of California, reported on the 1947 session of the Grand Lodge of that great state, mentioning that the number and variety of resolutions offered showed that the Masons in California were giving much thought to the work of Masonry in this administration. The Grand Treasurer reported that the affairs of the Grand Lodge were in excellent shape and as an example, one item was mentioned, that the Grand Lodge has U. S. Treasury Bonds to the amount of \$4,608,075. The auditors' report covered 40 pages, which shows that the business and financial affairs of

this Grand Lodge are truly of large import. The total membership now is 173,917, making it one of the largest Grand Lodges in the United States.

The Grand Master's report relative to Negro Freemasonry and the action of the Grand Lodge of Massachusetts was treated very fully, and its consideration is worth while by all the Masonic Grand Bodies in the United States. Also the affairs of the George Washington Masonic National Memorial Association were discussed by him and freely so.

Chester H. Warlow of Fresno was elected Grand Secretary.

GIVE SCOUTS \$6,000

The Boy Scouts of America were recently the recipients of a gift of \$6,000 from the Queens Masonic Association, in Queens County, New York. The Association consists of 32 Lodges. The funds are to be used to construct a winterized cabin and four lean-tos at Camp Alpine, New Jersey, for the accommodation of New York City Boy Scouts. An all-year-round camp it will house 14 boys at night and each lean-to four boys per night. Thus 30 additional boys can be accommodated each night, thanks to the Queens County Masons.

ANTARCTIC EXPLORER

Finn Ronne, leader of one of the expeditions now exploring the Antarctic region, is a member of Norsemen's Lodge No. 878 in New York.

Born in Horton, Norway, he was the son of Martin Richard Ronne, who accompanied Roald Amundsen on the expedition which discovered the South Pole. He studied mechanical engineering and took courses in naval architecture, in his native Norway; later, he emigrated to the United States, in 1923, and became an American citizen six years later. He worked as an engineer with the Bethlehem Steel Company and, later, with Westinghouse Electric Corporation. In 1933, he was a member of Admiral Byrd's second exploration of the South Polar regions. During the World War II he served with distinction in the U. S. Navy.

His present expedition is privately sponsored, but with the approval of the Navy and State Departments. His party arrived in Antarctica in March, 1947, and he does not expect to return until September, 1948. The purposes of the expedition are to make both scientific and geographic investigations.

INSTALLED GRAND MASTER

His Grace the Duke of Devonshire, K.C., who was recently elected Grand

Master of the United Grand Lodge of England, was formally installed in office March 23, 1948. The ceremonies took place in Royal Albert Hall.

The selection of Royal Albert Hall for the event was rather a compromise between two other places where like ceremonies have been held. They are the vast arena of Olympia, where the official attendance at the installation of the late Duke of Kent on June 19, 1939, was 12,003, and the Grand Temple at Freemason's Hall, Great Queen Street, where the late Earl of Harewood was installed June 1, 1943, with an attendance of only 1,704. The greatly reduced number at the latter installation was due to the war.

Aside from the space regarded adequate for the installation for the present Grand Master, Royal Albert Hall has been the scene of many Masonic functions. Built on ground which holds rich memories of some of England's great, the cornerstone for Royal Albert Hall was laid on May 20, 1868, with great ceremonial by Queen Victoria, as the Hall was a tribute to the services rendered to Art and Science, by Albert, the Prince Consort. The opening of the Hall occurred on March 29, 1871. It is in the form of an elliptic amphitheatre the dimensions of which are 200 by 160 feet, with a hemispherical dome 140 feet high. One of the memorable Masonic events which took place in the Hall was the installation of the Prince of Wales as Grand Master, in April, 1874. The overall seating capacity of the Hall, exclusive of band and choir space, is 7,166 in the auditorium.

SEVENTY-FIVE YEARS A MASON

Irwin Ezekiel Little of Gillespie, Illinois, became a Master Mason on May 15, 1873, in Missouri Lodge No. 1 in St. Louis. His membership has been continuous in good standing in the Lodge, and in 1940 he was made a life member. He was exalted in Missouri Royal Arch Chapter No. 1 the same year that he became a Master Mason.

Born in Crescent, Saratoga, New York, October 15, 1851, he is now in his 97th year, and is a direct descendant of George Little who settled in Newbury, Mass., in 1640.

BOOST SHRINE HOSPITAL FUND

Contributions totaling \$40,709.10 were raised from members of the Blue Lodges, F.A.M., of South Carolina, under the direction of A. J. M. Wannamaker, retiring Grand Master of the Grand Lodge of that state. A check for this amount was recently turned over to the officials

of the Shriners Hospital at Greenville toward the erection of an educational wing of the institution. Based on the membership of the Blue Lodges of South Carolina, the goal was around \$60,000. Col. James F. Risher, the newly elected Grand Master, will resume the collection of funds started by Past Grand Master Wannamaker.

SCOTTISH RITE IN KOREA

Judge Charles S. Lobingier, 33°, Special Deputy of the Supreme Council in Korea, writes that the Easter Obligatory Ceremony of the Scottish Rite was performed in Korea for the first time, no doubt, in the history of the country. The Chosen Hotel ball room, which is used on Sundays for religious purposes and which has a seven-branched candlestick, afforded a splendid place for the ceremony.

There was a large attendance, considering the membership, which now has increased to 125 in the Scottish Rite. It is reported that they are working every week and hope to have 150 members by fall.

ENGLISH MASONIC NOTES

The Duke of Devonshire, Grand Master of the United Grand Lodge of England and the former Grand Master of the Provincial Grand Lodge of Derbyshire, witnessed the initiation into Freemasonry of his only surviving son, the Marquess of Hartington, on May 4, 1948. The ceremony took place in Dorothy Vernon Lodge No. 2129, Bakewell, and was performed by the Master of the Lodge, A. E. Harrison, but the Ancient Charge was delivered to the candidate by his father in the presence of a number of distinguished brethren. The Marquess is 29 years of age.

The installation of the new Earl of Stradbroke as Provincial Grand Master of the Province of Suffolk took place June 11, 1948. He succeeds his father, who died recently, as the Grand Master of the Province, and was his Deputy. The installation was performed by the Grand Master of the United Grand Lodge. The Grand Master officiated in the installation of several other Grand Officers during the summer.

The Guildford Masonic Centre, Ltd., of Guildford, England, Province of Surrey, has been organized to carry on the undertaking of purchasing and reconditioning the Weybourne House into a Masonic Temple for the use of seven Masonic Lodges and two Chapters. A spacious building, formerly used as a school, it will be easily adapted to its new purposes.

NEW TEMPLE FOR VICTORIA, B. C.

Definite steps have been taken, by the formation of the new Masonic Temple Society, to build a modern Temple to house the six Masonic Lodges of Victoria, British Columbia, Canada. The approximate cost of the structure will be about \$200,000. It will be placed on a lot 90x120 feet, and will be a part of a present structure which will be modernized and integrated therewith. Victoria-Columbia Lodge No. 1, the oldest Lodge in British Columbia, is one of the six Lodges of that city.

FIVE MEMBERS IN ONE FAMILY

Sioux Falls Consistory had its spring reunion last April and proudly boasts that five members of one family received the Scottish Rite Degrees at that reunion—Brother Theron Converse, age 75 years, and his four sons. All of them are farmers, that finest of all occupations, near Arlington, South Dakota. One of the sons, Clyde, is Past High Priest of Denver Chapter, R.A.M., and Past Patron of Bethany Chapter, O.E.S., and one daughter is Past Matron of the same Chapter. This family has furnished a combined membership of fourteen to the local Masonic bodies.

AIRLINE PILOTS CONFER DEGREE

At a stated meeting of Tannehill Lodge No. 52, A.F.&A.M., of Dallas, Texas, recently, the Entered Apprentice Degree was conferred on R. V. Carleton, Director of Flight Operations for Braniff International Airways, by a cast of Braniff Airline Pilots consisting of Floyd Klee, Tullis Thomas, 32°, A. R. Hillburn, P.M., 32°, K.C.C.H., R. C. Jenkins, W. H. Williams, Joe Pitts, 32°, Virgil Turnbull, 32°, and Leo Minor. It is the intention of this group of pilots to confer the Fellow Craft and Master Mason Degrees also on Brother Carleton.

STAR TEMPLE FOR SAN ANTONIO

Seven Eastern Star Chapters of San Antonio, Texas, have formed an organization known as the Eastern Star Temple Association, and have been granted a charter. The Association will launch a fund-raising campaign to buy or erect a Temple for the exclusive use of the Order of the Eastern Star in San Antonio. It is said to be the first such project in the State of Texas. A substantial sum has already been pledged and the Association hopes to be in its new home at a comparatively early date.

MASONIC HOME CORNERSTONE

James H. Stewart, Jr., the junior Past Grand Master of the Grand Lodge of Kansas, representing the Grand Master,

laid the cornerstone for the new Masonic Temple of Unity Lodge No. 273, A.F.&A.M., at Clearwater, Kansas. The new building is valued at \$30,000. Otto R. Souders, Past Grand Master, delivered the address of the occasion.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS MET

The Quarterly Convocation of the Supreme Grand Chapter of Royal Arch Masons met in Freemasons' Hall, London, May 5, 1948. It marked an anniversary for the M.E. First Grand Principal, the Duke of Devonshire, of his investiture last year as M.E. Second Grand Principal, on behalf of the late Earl of Harewood, by the M.E. Third Grand Principal, the Very Reverend the Dean of Battle. The installation of the First Grand Principal took place last November, and the present convocation was the first for a number of years when all three Grand Principals were in attendance.

Due to deaths, memorials of a number of Companions were noted since the last Convocation. They included such notables as Gen. Sir Francis Davies, Past Second Grand Principal; the Earl of Derby, Lancashire, E.D., Grand Superintendent, A. Burnett Brown, Grand Superintendent, Middlesex.

Petitions for eighteen new Chapters were received and, the same being regular, the committee recommended that they be granted.

In respect to the appointment of the new Grand Officers, the M.E. Grand Principal noted that he and the M.E. Grand Second Principal, the Earl of Scarbrough, occupied their offices by virtue of the positions they held in the United Grand Lodge of England, but in regard to the M.E. Third Grand Principal he had the pleasure of naming for reappointment the Very Reverend the Dean of Battle, A. T. A. Naylor, Chaplain to the King.

N. Y. GRAND LODGE AWARDS

General Jonathan M. Wainwright, of Bataan and Corregidor, and Charles E. Wilson, President of the General Electric Company, were presented Masonic Achievement Medals by Gay H. Brown, Grand Master of the Grand Lodge, F. & A. M., of New York, at a dinner in the Astor Hotel, May 4th. Some 2,000 Masons witnessed the presentations. The Medal to General Wainwright was awarded in 1945, and the one to Mr. Wilson was the award for 1948 by that Grand Lodge. It has been said of Mr. Wilson that no man out of the Federal Government has spent so much time helping to run it. He was head of the War Production Board in 1942, on the Advisory Board of the Taft-Hartley La-

bor Law, member of the President's Universal Military Training Commission, and Chairman of the Committee on Civil Rights. He is a member of Mariners Lodge No. 67, New York City.

Graduating at West Point in 1906, General Wainwright served against the Moros in the Philippines, was on the General Staff of the 82nd Division at Toul, St. Mihiel, Meuse and the Argonne in World War I, and, at the end of that war, he was on the General Staff of the 3rd Army in Germany. In World War II, he was in command of the Northern Army in Bataan when it was attacked by an overwhelming army of Japanese. When General MacArthur was ordered from the Philippines to Australia, General Wainwright took over, and became a prisoner of the Japanese Army for over three years, suffering, with his men, great privations. He holds many decorations. His Masonic membership is in Union Lodge No. 7, Junction City, Kansas, and the Scottish Rite Bodies at Salina, Kansas, of which he is at 32° Mason and was accorded the investiture of Knight Commander of the Court of Honour by the Supreme Council of the Southern Jurisdiction in 1947.

All Sorts

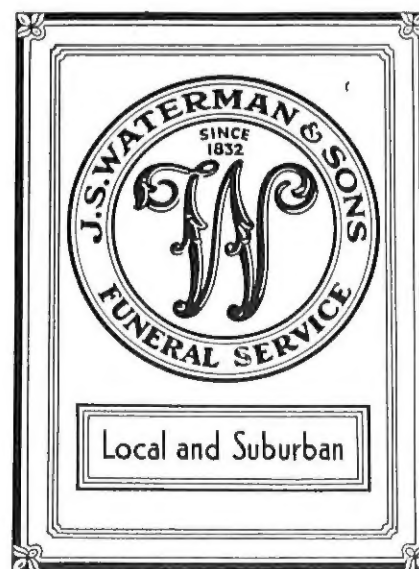
LINE LOGIC

The one sure thing to stop falling hair is the floor.

One freedom we won't enjoy this year is freedom from speeches.

Lend a neighbor a garden tool and he's likely to come back for mower.

Sign on a plumber's shop window: "If



I am out, arrange dates with my wife." There's no good in looking back, unless it's when you're pulling out from the curb.

Hospitality has been defined as the art of making guests feel at home when you really wish they were.

No one was surprised when her mind was gone; she'd been giving her husband a piece of it every day for years.

It's hard to figure out why a girl thinks a man is rude and vulgar when he stares at what she's trying so hard to display.

PUTT

A conceited golfer, after teeing up, measured the distance to the next green with his eye and announced: "A drive and a putt will do this one."

Then he played. The ball came to rest a few feet from the tee. Politely his caddy handed him a putter, saying brightly: "This putt will be worth telling the boys about."

"I'm a very busy man, sir. What is your proposition?"

"I want to make you rich."

"Well, leave your recipe with me and

I'll look it over later. Just now I'm engaged in closing a deal where I can make \$7 in real money."

Mary had a little lamb;
She took it home to stew.
Although it cost her ninety cents,
'Twas not enough for two.

"See this stickpin? Well, it once belonged to a millionaire."

"What millionaire?"

"Woolworth."

"You've been tearing about at fifty miles an hour, miss, and I'll have to report you. What's your name?"

"Prudence."

Mountain Guide: "Be careful not to fall here. It's dangerous. But if you do fall, remember to look to the left. You get a wonderful view."

Sign on a Scottish golf course: "Members will kindly refrain from picking up lost golf balls until they have stopped rolling."

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A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman

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BOSTON, MASS.